(or purchase money) received by the bride's parents were distributed among their relations. Afterwards the same value of presents was given by the bride's parents to the newly-wed couple. From now on the wife followed her husband wherever he went. Generally he took her at once to his uncle's house where they spent their honeymoon. Later they generally started a house by themselves. It was the rule for the man to continue living among his people although he might have a separate house of his own. Thus most frequently wives lived among their husband's people. However visits more or less lengthy were occasionally made to the wife's people. 583 585 [591] [574]

Some say lads who were engaged to be married generally still continued to live with other young men in the young men's lodges, only repairing occasionally to the home of his fiancee's parents to do work for them. If he went off on a trip with them he lived in a separate shelter. Thus at the time of his marriage as a rule he was not an inmate of either his own parents' house nor of his fiancee's parents house. When the marriage ceremonies had been completed and his bride delivered, he did not enter with her into the house of the parents of either side, but straightway took her to the house of his uncle, cousin or some other relatives where they lived for a time. Afterwards the couple might visit or live with either set of parents but 583 591 591

or had become pubescent.

Girls when married at once took off their necklaces, collars and other ornaments they wore which were emblematic of maidenhood.

They also changed their style of hair dress and henceforth wore their hair as women did in a single braid which hung full length down the back. After marriage they seldom painted their faces except for dances. There were no marriage dances nor marriages by touching as among the Salish tribes. Neither were there marriages by elopement nor by feats of strength, etc., such as wrestling as is said to have been the case in some tribes to the North (Eskimo, for instance).

Sometimes a lad was suspected of sleeping with a girl and was found out. The girl's mother then asked her daughter the truth of the matter. She would acknowledge what she had done and give her reason as owing to her love for the lad or man. The mother then went to the lad's father and told him. If the two families were of about equal rank a marriage was then generally easily arranged. If however the lad's father was very wealthy or of high rank and the girl belonged to a very poor or low family there was often difficulty and much bad feeling. Perhaps the lad's father did not wish his son to marry into such a family. If the lad was in love with the girl he sometimes managed after a

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
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583 584 his capacity as a provider and worker. With the consent of the girl assured, a boy communicated his plans to his parents. Following their approval his mother visited the girl's mother and the two families arranged a feast at which they exchanged gifts amidst much joking and expressions of good feeling.[33] The two fathers addressed each other "brother-in-law" while the mothers said "sister-in-law." Following the celebration the couple still refrained from openly sleeping together for another four or five days, perhaps out of shyness.

583 585 A variant pattern of marriage occurred when a young girl, who had begun to menstruate, named the boy who had "started" her. The mother then informed the youth's mother whereupon it was up to the latter to accept the girl as a daughter-in-law. Should the seducer have been a poor hunter, the girl's family might claim one of his more adept brothers for a son-in-law. Elopements when a girl's parents rejected a suitor took place with the young couple running off, sometimes to another country. With time the parents could usually be won over, perhaps after the advent of a grandchild. Two atypical forms of marriage widely distributed in the northern Athapaskan area remains to be mentioned, namely "wrestling for wives" and childhood betrothal. The first ensued when a strong, unmarried man visited a camp in which he was a stranger. Shaking hands he suggested to the husband that they wrestle for possession of the latter's wife. A man thus approached could decline the challenge. On the other hand his gambling impulse might be aroused. If defeated he saw his wife go with the opponent. Sometimes the angry loser directed sorcery against the successful challenger, aiming to destroy the latter's hunting power. Bystanders broke up a wrestling match that showed signs of developing into "bad trouble" like murder. Occasionally parents 584 contracted engagements between children, exchanging gifts of children's clothing. A girl still in infancy might be betrothed to a boy two or three years old. If both children survived but later developed a distaste for each other, their fathers might press them to marry. In cases of extreme recalcitrance a sister or brother was substituted for one of the partners.

[591] 595 Matrilocal residence followed marriage. After two or three children had been born a husband usually asked his father-in-law for permission to camp by himself. A "good" father-in-law agreed, adding some such advice as, "Be careful; don't go up in the mountain in winter" (because of the many slippery and dangerous places where a hunter could meet injury). Monogamous families were most common. Few men could afford to support as many as two wives and the children they produced.[34] Polygyny

[33] "Among the Pellys and Little Salmons, the custom was that if a man wanted a wife he made her a present of some kind. If he was satisfactory as a son-in-law to the girl's parents the present was kept, if not, it was returned. If the present was kept he had to keep on giving game and skins to the girl and her parents. (Field, *Unpublished manuscript* [1913], 9.) Among the Tlingit, when an engagement between a boy and girl had been concluded, the boy's mother gave gifts to the girl's family which were distributed by the husband among his "daughter's people." Then he gave a dowry to the suitor's friends. Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 428.

[34] Informants reported that Taku men often had four or five wives. In the Pelly River area "there is no limit to the number of wives so long as you can support them, but of late years . . . there are very few with more than one wife." (Field, *Unpublished manuscript* [1913], 9.) Among the Tlingit polygyny was widely practiced. Jones, *Study of the Tlingets of Alaska* (1914), 120.